

United States Baptist Anniversaries.

Although we are not organically connected with our brethren in the United States, yet, Baptists here and everywhere else are interested in the work of the denomination. The anniversaries recently held at Providence, Rhode Island, developed many facts, and have some features which our readers will be pleased to learn. We find in our exchanges, reports more or less full of these yearly gatherings. The following summary will be read with interest.

AMERICAN BAPTIST MISSIONARY UNION.

The Anniversary meetings commenced on Tuesday, the 22nd. At 10 o'clock and during the morning sitting, the house was well filled. The attendance was very good, the Life and Annual members reaching nearly 500, and embracing our most distinguished ministers, and some of our most active laymen.

The last time the anniversaries were held here was some sixteen years ago. Dr. Warren was in the prime of his activity as Corresponding Secretary. Dr. Wayland was also here.

The President of the Union, Dr. Barnas Sears was absent from ill health.

Dr. E. G. Robinson, of Brown University, the Vice-President present, was called to the chair. After devotional services, Dr. Robinson gave his opening address, in his customary extempore manner. It spoke of the nature and foundation of their work, and the great motives which impel them in its performance—the worth of the soul and what Christ has done to redeem it; also some lesser motives but not to be overlooked, the indebtedness of scientific and general knowledge to missions. The encouragements to the work, and the confidence which should be reposed in the workers at home and abroad.

The Annual Report was read by Rev. Dr. Murdock, and was a vigorously written document. The progress of the mission work in the various missions was given with statistics of the same. In relation to the Asiatic missions, the point of chief importance seemed to be the opening of upper Burmah to the Gospel, and the question of advance into it.

The report of the Treasurer gave the receipts and expenditures, closing with the statement of that fearful deficit of \$47,361.51, an addition of \$17,225.34 to the deficit at the beginning of the year.

The first business of the afternoon sitting was the question of advance or retreat. Dr. Murdock read a very strong paper, laying upon the Union the decision of the question, Shall we reduce the scale of our work? A chronic, annual deficit has been accumulating for eleven years. The Executive Committee have worked to keep expenses down, retrenching here and there down to the last practicable point. The positive necessity is an increase of \$60,000 on the receipts of last year to pay the deficit, and even maintain the work at its present point of efficiency.

This was followed by addresses of returned missionaries.

Rev. E. O. Stevens was followed by the venerable Dr. Binney, whose words, strong and earnest, yet uttered in physical feebleness, were very impressive.

Rev. I. J. Stoddard gave a thrilling account of the work among the Garos, that savage Hill tribe, which had been regarded as utterly and hopelessly beyond the reach of Christian effort—a race only fit for extermination from the earth.

Dr. Jewett, from the Telooogo Mission, impressed the audience as much by his feeble appearance, as by his words.

In the evening the audience filled the house to hear the annual sermon by President Mcass, from John x. 10. "I am come that they might have life, and that they might have it more abundantly." It was spoken without notes, and held the close attention of the audience. The life which is in and which goes out from Christ, regenerating man individually, socially, and nationally, was very impressively and eloquently presented.

On the second day the special paper that set forth the crisis and its nature, and which was referred to a special committee, was to come up the first business. Dr. E. Bright read the report signed by all the committee, presenting the facts which indicated the direction of Providence, and the duty of advance

instead of retrogression, leaving the matter to be settled by vote of the Union.

Then came a discussion which must long be remembered. Several speeches followed, all good and to the purpose. Hon. Robt. O. Fuller took the platform. After a few stirring words he came to the point—"What shall we do? We have talked, and talked well. But talking is not enough. Getting our hearts stirred is not enough. Resolutions are not enough. What shall we do?" He then held up a watch sent the treasury by a young and poor man in Vermont, reading the letter that told the story of it.

"Who bids for the watch and the story?" One of the Colgates bid \$100 and took them. "Now," said he, "last year \$17,000 was added to the debt with which the year began; \$5,000 is pledged if the whole of that \$17,000 is raised. Let us raise it now and here. Shall we do it?" He began by pledging \$500 himself. Then followed such a scene as no Missionary Union Meeting ever witnessed before. Somebody shouted, "Put me down for 100." "I'll take \$100," cries another. And so on, all over the house, so fast that the Treasurer had hard work to keep up in recording the names as fast as they were given. In one instance \$3,000 in another \$2,000, in another \$1,000, several \$500, \$200, \$150, \$100, and \$50, till considerable beyond the \$17,000 was reached. Some one moves that the effort go on till the whole \$47,000 is secured. It is adopted literally by acclamation—with shouts. "We will do it," cries Mr. Fuller. "Bring in your thousands." They poured in more lively than ever. One thousand were raised to two, and five hundreds to one thousand, and larger sums were named. A blind girl sent up her diamond ring, which some one took for \$100. The hour for adjournment arrived, but they refused to adjourn. It went on till the pledges got up to above \$30,000.

Well, the crisis had passed! The change of countenances from longitude to latitude was surprising. The Union voted its noon adjournment with the understanding that \$47,000 still stood as the objective point. But every one understood that the special paper, with its special and anxious question, was answered!

The movement of Mr. Fuller goes on. Telegrams are sent off to friends and responses received. Among others, Mr. Sampson, the North Adams shoe manufacturer, telegraphs his pledge for \$2,000. It finally stops \$10,000 short, but with the sure understanding that in a few days, or weeks, at most, the debt of the Missionary Union will be announced as cancelled.

The general verdict is that this meeting of the Missionary Union is the best ever known. The attendance was large, the great house packed most of the time, and the whole spirit of the best. Not a jarring note sounded, and the true spirit of faith and consecration never was more fully or clearly developed.

THE WOMAN'S MISSIONARY SOCIETY.

held their meeting in the Brown Street church, on Wednesday afternoon. Mrs. Gardner Colby presided. Addresses were made by Mrs. Gates, of California, Mrs. Van Husen, of Michigan, and Mrs. Hovey, of Massachusetts, representing the three Woman's societies; and by Mrs. Dr. Binney and Mrs. E. O. Stevens from Burmah, and Mrs. Knowlton, from China. Miss M. M. Day, under appointment for the Telooogo Mission, also made brief remarks, and Mrs. Whiting, of Connecticut, offered prayer in her behalf. A collection, amounting to \$100, was taken.

EDUCATIONAL COMMISSION.

Wednesday evening, was the meeting of the Educational Commission and the address of Dr. J. B. Thomas, of Brooklyn. Dr. Cutting, the Secretary, read the annual report, stating the objects and purposes of the Commission, and how far those had been attained. He also spoke of the Centennial endowment projects, their only limited success, and the causes of that limitation.

Dr. Thomas, spoke on "The Interest of Christianity in Education." He showed that early Baptists were not opposed to education, on the contrary, they had been among the movers and inspirers of human thought and progress. Ritualism and High Church conservatism were opposed to education, and so was mysticism—the relations between these two, ritualism and mysticism, were

shown. The movements of science were glanced at, the value of science in interpreting and establishing the truth of Scripture, etc.

HOME MISSION SOCIETY.

The President, Hon. Robert O. Fuller, showed himself quite at home in the chair. In his opening address he spoke handsomely of Ex-Secretary Bishop—of his service in the Secretaryship, and his donation of \$30,000 to the needed treasury. "The Baptist denomination needs more such Baptists as that," he said.

Dr. Cutting read the Annual Report of the Executive Board, giving a view of the progress of the Society. The Society has 233 missionaries now in the field—less by thirty-four than the year preceding—who gathered last year sixty churches, baptized 1,589 converts, and gathered into Sunday schools 19,238 scholars. Among the Freedmen, seven schools are in operation, doing a grand and noble work. A large expense has been incurred for buildings for these purposes, which will not need to be repeated for some years to come. It is this special and temporary expense for permanent results that leaves the Society in debt. Indian missions have received a new impulse within the year. There are twelve missionaries among the various tribes, of whom four are white. Besides these there is a general missionary, whose work is supervisory, Major G. W. Ingalls. The Treasury reports receipts \$189,824.31. Expenditures so far in advance as to leave the Society in debt \$40,552.76. But since the report was written, \$20,000 have been contributed leaving the present deficiency \$20,552.76. The church edifice fund, now amounts to \$274,140.99, the benefit of which 208 churches are now receiving.

Rev. Emory Haynes, was invited to the platform to address the Society at his own pleasure. His thoughts seemed to be related to the text, "We are members one of another." He delighted all who heard him. One may easily believe he is a popular preacher. If our Methodist brethren have any more such to spare, please bring them on! We have room for them.

After two of the missionaries and others had spoken on the work, its necessity and encouragements, the meeting was addressed by Rev. Mr. Brockinton, of South Carolina. He was a good specimen of the work of the educational institutions in the South. He is as black as black can be, but if one were to hear without seeing him, he could not from anything he could hear, whether voice, pronunciation, diction, or style, tell his color or race. His speech contained some interesting and valuable facts touching the work.

The Finance Committee made a report explaining how the deficit arose, and recommending the immediate payment of \$10,000 of it. It was intimated that responses looking to that result would be in order, which brought out two \$1,000 offerings.

At the evening meeting Dr. Lathrop gave hearty utterance to the candid convictions of his own mind, a mind evidently moved by a kindly spirit toward the colored population of the South. He emphasized all that had been written and spoken on the imperative need of a thorough prosecution of the Freedmen's work. And not only Freedmen but Freedwomen as well. He described a case which put it in a strong light. He was at some large southern meeting, which was addressed by a colored preacher. He said he astonished and thrilled the audience. Such another speech was not heard there. Some one said to him: "Brother, you ought to be married." "Yes," he said, "I ought; it would increase my usefulness and happiness; but whom shall I marry? Where shall I find a companion of my own color who can be a help to me? I do not know of one who knows her A, B, C's."

Major G. W. Ingalls, General Missionary Agent among and for the Indian Missions, showed the good effects of Missions in the visible and rapid improvement made by some tribes—among Episcopalians, Methodists, and Congregationalists, as well as Baptists. Indians are rapidly melting away, but contrary to the general opinion, it is the wild, and not the improved and improving Indians, who are melting away. In the Indian Territory are five tribes under the care of our denomination, numbering 55,000 persons. Of them, 11,000 are professed

Christians—6,000 Baptists and 5,000 Methodists and Presbyterians. In four of these five tribes, the chiefs are Baptist preachers. These Indians show the possibilities in the cultivation of the Indian character. A Christian civilization is the only possible salvation for the Indian, either temporal or eternal.

BAPTIST PUBLICATION SOCIETY.

The Fifty-third anniversary of the Publication Society was held on the 25th of May.

The Treasurer's report showed that the receipts for the benevolent department amounted to \$55,135.34. From departments, \$388,966.68. Twenty-one new publications have been issued within the year. The Society's Catalogue, after thorough revision, numbers 1,133 vols.

An able paper was read by Prof. J. C. Long, D. D. on "The Press and Baptist Doctrine." A good discussion followed.

In the afternoon a paper by Rev. J. N. Murdock, D. D., of Boston, on "Training our Entire Membership to Giving to Advance the Kingdom of Christ." The subsequent discussion was good.

Dr. Griffith is to go to Germany to assist the German Baptists to form a Publication Society.

In the evening the three addresses were on Sunday school work in three different relations—first, to churches; second, to the rising ministry; third, to the elevation of the Freedmen.

Providence has reason to be glad to have had these Anniversaries. All has been pleasant and in good spirit, and the denomination has reason to thank and be satisfied with Providence.

Correspondence.

For the Christian Messenger.

"Pray for the Rich."

Dear Brother Selden,—

In general, dreams are unworthy of notice; but in some instances the remark of Dr. Young is verified:—

"Dull sleep instructs, nor sport vain dreams in vain."

Possibly it may be so in a case about to be named.

A few nights ago I dreamed that you requested me to write a communication for the Christian Messenger on the theme named above. The thought impressed me deeply in my sleep; and on awaking, I continued to reflect on the subject with interest, and concluded to endeavor to carry the suggestion into effect.

The pious often pray for the poor. Undoubtedly this is right; but in many cases, the rich need supplication presented for them quite as much; and yet we rarely hear prayer offered expressly with reference to them.

The latter, as well as the former, may be divided into several classes.

1st. There are those whose wealth is acquired by fraudulent means, or oppression. So Solomon says, "He that maketh haste to be rich shall not be innocent." (Prov. xxviii. 20; xx. 21; James ii. 6.) And Paul tells us, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9; James v. 1-5.) Surely such persons, "while treasuring up wrath against the day of wrath," urgently need earnest prayer offered for them that they may be brought to the knowledge of the truth, and be saved.

2nd. Happily there are some who obtain riches by honest means, and devote a good portion of them to religious and benevolent purposes. For such persons praying people unquestionably ought to give thanks to the God of all grace and to implore the Divine blessing to rest abundantly on them and theirs. (Prov. x. 22; xi. 24, 25.)

3rd. There is a third class who become wealthy by industry, frugality and fair dealing; but who unhappily hold their property with a tenacious grasp, declining to devote any considerable portion of it—in some cases not even a pittance of it—to any charitable or benevolent object. Some instances of this kind have fallen under the observation of the writer, which it may be allowable to notice, without any direct reference to either persons or places.

In a case wherein a dispute arose between two parishes, or wards, relative to the support of a poor and helpless man, I obtained temporary relief for him by charity till the question

could be settled. An aged rich man to whom I applied for assistance, declined to contribute, alleging that if he gave anything to this object, it would tend to fix the man on that parish for support. Without attempting to refute this futile objection, I stated to him that it should not be made known by me who gave his donation, nor where it was given. 'But,' said he, "if any one should ask me, I must tell the truth." On the proposal to furnish some bed-clothes, his wife expressed a readiness if he consented to bring some; but he replied, "I am afraid I should do wrong." Soon after this the rich man died; and an intemperate son came into the possession of wealth, which in a few months facilitated his downward course to the drunkard's grave.

Beyond a doubt in many instances, money withheld from benevolent objects, and left to children, proves ruinous to them both in time and to eternity.

In the course of my Missionary labors, I formed some acquaintance with a rich man who was regarded as strictly honest, but so penurious and anxious to accumulate that he could not afford to provide even comfortable food for himself. It was said that to save expense he would frequently purchase beef's liver for meat. A lady of unquestionable veracity informed me that on learning from him that he was indisposed, she recommended to him to have some nice gruel made for him with a little nutmeg grated into it; he replied, "I did get a few nutmegs, but they are so soon gone!" When he perceived that he must shortly depart, his immense wealth gave him no small degree of perplexity and trouble. He had no relative to whom he might leave it, excepting one nephew, and he was intemperate. He regretted that he had not taken a wife, who might have been a solace to him in his age and infirmities.

Surely such a miser rendered miserable indeed by his love of money, urgently needed fervent prayer offered for his deliverance from this tormenting vice. Eccles. iv. 8; v. 10, 12.

An instance may be noticed here of a case that occurred in these Maritime Provinces communicated to me by a man of undoubted veracity. An individual who was reputed to be rich, seeing a friend taking out of his pocket what he justly suspected was a subscription for a benevolent object, entreated him not to present it, alleging that, though obliged to keep up appearances, he was actually poor, and could not give. The gentleman of course did not present the paper. Shortly after this he was called to be one of the appraisers of this professedly poor man's estate; when he learned with surprise that the deceased, who was sitting near his safe when the interview noticed above occurred, that he had in it a thousand pounds in cash!

Sometimes a wealthy man suddenly becomes poor in his own estimation, when circumstances seem to require such a change.

While performing an agency called on a man, who dilated, with evident gratification, on his financial prosperity and accumulation of wealth. But when I referred to a balance due from him for the Christian Messenger, he did not deny the justness of the debt, but said it was quite out of his power to pay it at present. An opportunity had recently occurred of purchasing at a moderate cost a valuable tract of land contiguous to his farm, and it required all his available means to meet the payments as they became due. This may be regarded as an unusual case; but, undoubtedly rich men in numerous instances pacify their consciences in withholding aid from religious and benevolent objects on the ground of their being in debt, when the debt is unnecessarily incurred for the purpose of increasing their wealth.

The Scriptures and observation concur in shewing that riches are liable to present a ruinous obstacle to the salvation of the soul. (Matt. xiii. 22; Luke xii. 16-21; xviii. 18-25.)

As both wealth and poverty expose persons to peculiar temptations, the prayer of Agur was evidently wise and prudent. (Prov. xxx. 8, 9; 1 Tim. vi. 7-10.) Prayer should indeed be offered for persons of all ranks and conditions, (1 Tim. i. 1, 2.) but, since wealth, with eagerness to acquire it, in many instances deprives people of even lawful enjoyment in this life, (Eccles. v. 10, 12.) and what is of infinitely more importance—greatly imperils their eternal